THE GREAT TREATY OF PEACE:

OR,

A Serious Exhortation upon a ſad occaſion to double Diligence about making Peace with God.

Part whereof was preached at the Funeral of Mrs. *ANNE KYRL*, April 6. 1677.

To which is Annexed,

The Character of that Worthy Gentlewoman.

By *H. S.* Miniſter of the Goſpel.

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BRITISH MUSEUM

To the Relations

OF

Mrs. *ANNE KYRL*

Lately Deceased,

H. S.

Wisheth the Multiplication of Grace and Peace, through the Knowledge of God, and of Jesus our Lord.

629

THE GREAT TREATY OF PEACE.

BY a ſad Providence you are brought together into this place, yea by a long ſeries of Providences the Governor of the World hath brought it to paſs, That I muſt be your Orator for a while, and you my Auditors.

To beſpeak your attention and ſeriouſneſs, being met upon ſuch a ſad occaſion, one would think ſhould be needleſs.

I hope you are perſwaded that you

are all here before God to whom all things are naked, and opened, and to whom you must, another day, give account of your being here this day.

I hope also that you are fully perswaded that preaching the Gospel, what ever the World accounts it, is the power of God, *Rom.* 1. 16. and that whereby it pleaseth him to save them that believe, 1 *Cor.* 1. 18, 21. and that Faith comes by hearing it, *Rom.* 10. 17. and that 'tis a means ordained of God to open peoples eyes, and to turn them from darkness to light, &c. *Acts* 26. 17, 18.

I would hope also, that you are come with an expectation to hear what God, by Man, will say unto you, and with a resolution to do what shall be commanded you of the Lord, as *Peters* Hearers, *Acts* 10. 33. when he was sent to them to tell them words whereby they might be saved, *Acts* 11. 14.

My hearts desire and prayer to God is, that I may so speak, and you may so hear, that our Souls may be, when we go hence, where that Blessed Soul is, whose Corps we are met here to inter.

It is written, 2 *Pet.* 3. 14. thus, *Wherefore (Beloved) ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot and blameleſs.*

The day of the Lord will come, *v.* 10. whatever Mockers (*v.*3,4.) ſay to the contrary. Therefore the Apoſtle exhorts to holineſs, *v.*11. and in this *v.* 14. repeats his Exhortation.

The Exhortation is enforced by Arguments.

1. One *v.*12. from their hope and expectation of Chriſts coming.

2. Another from the new and better eſtate they expected at his coming according to promiſe, *v.*13. which promiſe you have, *Iſa.* 65.17. *&* 66.22. Behold, I create new Heavens and a new Earth, that is, a new eſtate of the Church, which was to have,

1. Its inchoation and beginning.

2. Its conſummation and perfecting.

1. Its inchoation at the firſt coming of Chriſt in Goſpel times, which eſtate of the Church is called,

1. A new Creation by the Prophet *Iſaiah.*

2. The World to come by S. *Paul*, *Heb.* 2.5.

3. The Kingdom of Heaven by *John Baptiſt*, *Mat.*3.2.

2. Its conſummation and perfecting at the ſecond coming of Chriſt at the laſt day, which is that here ſpoken of *v.*13. and *Rev.*21.5.

Now it follows, Wherefore ſeeing we look for ſuch things, be diligent that ye may be found of him in peace, &c.

Beloved, beloved of God, Chriſt, Angels, and Men; ſeeing ye look for, expect, hope for, ſuch things, ſuch a new and happy eſtate, *viz.* Eternal bleſſedneſs, Eternal life, when this Life ſhall have an end; be diligent, induſtriouſly diligent, ſedulous, ſtudious, ſollicitous: that ye may be found of him, that is, of the Lord Jeſus Chriſt, when he ſhall come to judgment, to the judgment either of all in general, or of each one in particular.

1. *In Peace*, In peace with God, reconciled to him by Jeſus Chriſt, *Col.*1. 20. *Rom.*5.10.

2. In peace with our ſelves, having

peace of Conſcience, and no trouble or terror in our ſpirits at his coming, as they *Rev.*6.15,16.who could not endure to ſee the face of him that ſate on the Throne.

3. In peace with others, eſpecially the Saints, holding fellowſhip and communion with them.

Without ſpot, having the unſpoted righteouſneſs of Chriſt imputed to them as their own.

And blameleſs in their converſation.

Three things upon this occaſion I intend to ſpeak to.

1. That Chriſt will come to judgment.

2. At his coming Believers expect a bleſſed eſtate.

3. They that do expect this bleſſed eſtate muſt be diligent, that they may be found of Chriſt in peace at his coming, in a reconciled eſtate with God.

Of the two former briefly, of the laſt more largely.

1. That Chriſt will come to judgment, is an Article of our Faith: We ſay we believe that Jeſus Chriſt the Son

of

of God ſhall come from his right hand to judge the quick and the dead.

1. Chriſt himſelf hath told us ſo, *Joh.* 14.3.

2. *Enoch* prophecied of it, *Jude* 14.15.

3. *Paul* aſſures us of it, *Acts* 17.31. 1 *Theſ.*4.16. 2 *Theſ.*1.7,8. 2 *Tim.*4.1.

4. *Peter* likewiſe, 1 *Pet.*4.5.

5. And *John*, *Rev.*1.7.

6. Yea Angels, *Acts* 1.11.

This day is diverſly called with reſpect to good and bad.

1. To the good: ſo 'tis called,

1. The day of refreſhing, *Acts* 3.19. *Repent and be converted, that your ſins may be blotted out when the times of refreſhing ſhall come.*

2. The day of redemption; *Lift up your heads, for your redemption draweth nigh, Luke* 21.28.

2. To the bad: ſo 'tis called,

1. A day of wrath and revelation of Gods righteous judgment, *Rom.* 2.5. 1 *Cor.*4.5.

2. A day of perdition, 2 *Pet.*3.7.

Uſe. Seeing Chriſt will come to judgment, I have a fourfold requeſt to make unto you. 1. That

1. That you would ſettle this Truth in your hearts by believing it: Do not only ſay you believe it, *viz.* That Chriſt ſhall come to judge the quick and the dead, but do ſo indeed, believe it with all your heart. My hearts deſire and prayer to God for you is, that you may be eſtabliſhed, ſtrengthned, and ſetled in the belief of this Article of the Chriſtian Faith.

2. That you would be mindful of it, let it be always in your thoughts, Chriſt will come to Judgment, he will reckon for this another day. Say this often to your ſelves; *The coming of the Lord draweth nigh, he is even at the door*, Jam. 5. 8, 9.

3. That you would repent: *Becauſe for certain God hath appointed a day wherein he will judge the world by Jeſus Chriſt*, Acts 17. 31.

4. That you would ſee to it, that your converſations be holy and godly. *Seeing Chriſt will come to judgment, what manner of perſons ought we to be in all holy converſation and godlineſs?* 2 Pet. 3. 11.

Doct. 2. Believers at the coming of Chriſt

Christ expect a blessed estate.

When Christ who is their life shall appear, then do they expect to appear with him in glory, *Col.* 3. 4,

Our conversation is in Heaven, from whence we look for the Saviour the Lord Jesus Christ, who shall change our vile bodies, and make them like to his own glorious Body, *Phil* 3. 20.

According to promise we look for new Heavens and new Earth, saith St. *Peter* 2 Pet. 3. 13.

And *Paul* is confident of rest, when the Lord Jesus should be revealed with his mighty Angels, 2 *Thes.* 1. 7.

Use Approve your selves Believers, by looking for this blessed estate, and hastening unto it. See 2 *Pet.* 3. 12.

Doct. 3. They that do expect this blessed estate must be diligent, that they may be found of Christ in peace, or a reconciled estate with God, at his coming.

Here I shall shew you,

1. What this Peace and Reconciliation with God is.

2. How it was effected, how brought

to

to pass, seeing we were in an estate of variance and enmity.

3. That 'tis our duty to be diligent to be found in peace in this estate.

4. What this diligence is.

5. To what this diligence in Scripture is applyed, and to what required.

6. Why.

7. The Use.

1. What this Peace and Reconciliation with God is?

Answ. 'Tis the restoring that ancient friendship betwixt God and Man which sin had dissolved. Or,

The reuniting of God and Man which were at odds.

The healing and making up of the breach between God and Man, which sin had made.

Rightly to understand this, know,

1. God and Man were once good Friends; Man in his estate of innocency was in an estate of unity and amity with God, God was well pleased with Man, and Man well pleased with God, *Gen.* 1. 31.

2. By mans transgression this friend-

ly

ly estate between God and Man was lost, and all mankind plunged into an estate of alienation and aversation from God, and enmity against God.

3. This alienation and difference is mutual, on both sides.

1. On Mans. *Col.* 1. 21. *You that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled.*

So *Rom.* 8. 7. *The carnal mind is enmity against God, and is not subject to the Law of God, neither indeed can be.*

2. On Gods. God owns him not, will have no fellowship with him, *Mat.* 7. 23. *Luk.* 13. 17..

God is so alienated from fallen Man,

1. That he abominates his Person and Services.

1. His Person. *Ps.* 5. 5. *The foolish shall not stand in thy sight, thou hatest all workers of iniquity,* saith *David. God is angry with the wicked every day,* Ps. 7. 11. *His Soul hateth the wicked,* Ps. 11. 5.

2. His Services. *He that turneth away his ear from hearing the Law, even his Prayer shall be abomination,* Prov. 28. 9.

The

The Sacrifice of the wicked is an abomination to the Lord, Prov. 15.8. So *Isa.* 1. 13. *Incense is an abomination to me, your appointed Feasts my Soul hateth.* v. 14. *They are a trouble to me, I am weary to bear them.*

2. God is so alienated from man, that he leaves him under the power of Satan, to whom he had yielded himself, *Ephes.* 2. 2.

3. And in bondage unto death under which he had brought himself, *Heb.* 2. 14.

4. God is so alienated from him, that he leaves him under the power of sin which he had embraced, *Rom.* 6. 16, 17.

5. Under the guilt of sin which he had contracted, *Rom.* 3. 19.

6. Under the curse of the Law which he had transgressed, *Gal.* 3. 10, 13.

7. Under the wrath of God which he had deserved, *Ephes.* 2. 3. *Rom.* 1. 18. and 5. 9.

4. No man can reconcile himself to God, or reingratiate himself with God, nor can any creature do it for him. *Acts* 4. 12. Neither salvation, nor reconciliation in any other but in Christ; for there is none other name under Heaven among

among men, whereby we must be saved or reconciled.

5. Jesus Christ (a mighty Person) undertook the Office of a Mediator, and has made peace for many, and will make peace for all the Father hath given him.

This may be illustrated by the making up of the breach between *David* and *Absalom*, 2 *Sam.* 14.

1. *David* and *Absalom* were good friends at first.

2. *Absalom* kills *Amnon*, and thereby offends *David*.

3. This offence makes a difference between *David* and *Absalom*. *David* is wroth, *Absalom* flees, and dares not come near his Father.

4. *Joab* uses means, and seeks to take up the difference.

5. By *Joabs* means the breach is made up, and *David* and *Absalom* become good Friends again.

Even so,

1. God and Man were good Friends at first, whiles he retained Gods Image.

2. Man offends by eating forbidden fruit.

3. This

3. This offence makes a difference between God and Man.

4. Jesus Christ undertakes to make up the difference.

5. By means of Jesus Christ God and Man become good Friends again.

2. How this peace and reconciliation with God was effected, how 'twas brought about.

Answ. Much after that manner, and by that means, that *David* and *Absalom* were reconciled.

1. *Davids* heart was towards offending *Absalom*, 2 *Sam.* 14. 1. *Davids* Soul longed to go forth unto *Absalom*: but for shame he could have gone himself, or sent others to fetch him home. O the Ocean of Love that is in a Fathers heart! 2 *Sam.* 13. 39.

Even so was Gods heart towards transgressing offending fallen Man. His Soul longed to go forth unto fallen man. His kindness and love towards man appeared *Tit.* 3. 4. which *Eph.* 2. 7. is called the exceeding riches of his grace, in his kindness towards us through Christ Jesus. This he shewed: *God so loved*

 the

the world, that he gave his onely begotten Son, that we might live through him. Read *Joh.*3.16. 1 *Joh.*4.9.

2. *Joab* perceives it, 2 *Sam.*14.1. So Christ knew the Fathers love to Man, being in his bosom, *Joh.*1.18. *The onely begotten Son which is in the bosom of the Father, he hath declared him. None knows the Father but the Son, and he to whomsoever the Son will reveal him,* Mat.11.27.

3. *Joab* intercedes for *Absaloms* return and reception into favour, and instructs the Woman of *Tekoa* to say to *David* among other things, *The iniquity be upon me,* 1 *Sam.*14.9.

So saith Christ, Man hath sinned, let his iniquity be upon me.

As once *Abigail* said to *David* when her Husband had offended, *Upon me, upon me let this iniquity be,* 1 *Sam.*25.24.

And as *Rebecca* said to *Jacob,* when he feared he should bring a Curse on him, by seeking a blessing in a wrong way, *Upon me be thy curse, Gen.*27.13.

So said Christ to his Father, Upon me be the curse of the Law which Man hath transgressed.

And

And as *Paul* to *Philemon* concerning *Oneſimus*, *Phil.*18. *If he hath wronged thee, or oweth thee ought, put that upon my account.*

So ſaid Chriſt to his Father, What the ſinner oweth thee put that upon my account. *Lo, I come* (ſaith Chriſt) *to do thy will*, *Pſ.*40.7. *Heb.*10.7,9.

4. *David* hearkens to *Joabs* motion, grants his requeſt, 2 *Sam.*14.21.

So God accepts of his Sons offer, and lays mans iniquities upon him, *Iſa.*53.6. and *v.*5. *The chaſtiſement of our peace was upon him.*

5. *Joab* goes to *Geſhur* to ſeek and fetch *Abſalom* back again, 2 *Sam.*14.23.

So *Chriſt came into the world to ſave ſinners*, 1 *Tim.*1.15. *to ſeek and ſave loſt man*, *Luke* 19.10. Which that he might do, more was required of him then was of *Joab* in order to *Abſaloms* return.

Two things *Joab* did not which Chriſt did, and without the doing of which Man could not have been received into favour again with God.

1. *Joab* did not die at *Geſhur* or *Jeruſalem* for *Abſalom*, to ſatisfie for the

bloud of *Amnon*, he onely went to *Geſhur*; but Chriſt when he came into the world to ſave ſinners, he died and ſuffered in the room and ſtead of ſinners, to ſatisfie the Juſtice of God offended by ſinners. *He died for the ungodly, Rom.* 5. 6. *While we were yet ſinners Chriſt died for us, v.* 8. *When we were enemies, we were reconciled unto God by the death of his Son, v.* 10. *The juſt ſuffered for the unjuſt,* 1 *Pet.* 3.18. See alſo *Col.* 1.20. *Eph.* 2.16. *Heb.* 2.17.

2. *Joab* did not undertake for *Abſaloms* good behaviour for the future; but Jeſus Chriſt did undertake for ſinners, that they ſhould behave themſelves better for the future, and by his death merited Faith, Repentance, New Obedience, and Good Behaviour, for them for whom he died. Therefore, ſays he *Joh.* 6. 37. *All that the Father giveth me ſhall come to me:* and tells his Hearers, *Joh.* 12.32. *If he be lifted up from the earth, he will draw all men unto him,* that is, all given to him.

This God ſtood upon with Chriſt, when he undertook for ſinners. He

must and will have his justice satisfied, which could not be done without dying for, and suffering in the room and stead of sinners.

And sinners must turn from sin, and lead a better course of life, else it would not stand with Gods Holiness to receive them into favour and fellowship with him.

To illustrate this by a similitude.

Suppose one mediating to a Prince for a Thief, that had greatly wronged another in his Estate; Upon two conditions, says the Prince, I will pardon him;

1. That the wrong done be satisfied for, and the loss sustained be repaired.

2. That he leave off his thieving and former course of life, else in justice and wisdom, says the Prince, I cannot but refuse your suit.

Now Christ does both.

1. The former by dying for Sinners, and thereby satisfying justice for the wrong done to it.

2. The later, by meriting grace for Sinners, *viz.* Faith and Holiness, and by sending his Spirit to work it in them;

therefore is the Spirit called,

The Spirit of Faith, 2 *Cor.* 4. 13.

The Spirit of Holineſs, *Rom.* 1. 4.

6. *Joab* brings *Abſalom* to *Jeruſalem*, 2 Sam. 14. 23.

Chriſt by his care brings Sinners to the Church, to the means of Grace, or the means of Grace to them, as he did to the Jaylor, *Acts* 16. 29, 30, 31, 32. Chriſt, as the good *Samaritan*, brings them to an Inn, and Hoſt, and gives charge concerning them, *Luke* 10. 34, 35. See alſo *Joh.* 21. 15, 16, 17. 2 *Tim.* 4. 1, 2.

7. *Abſalom* at *Jeruſalem* is troubled that he was not admitted to ſee the Kings Face, 2 *Sam.* 14. 32. For *v.* 24. *David* had ſaid, *Let him not ſee my Face*: And this *David* did, to humble him the more for his ſin, and to keep him in awe that he might do no more ſo wickedly.

So Sinners by the means of grace being brought to a ſight and ſenſe of ſin and miſery, as *Peters* Hearers were, being prick'd at heart, and troubled as the Jaylor was, *Acts* 16. 29. do long for a ſight of the pleaſed Face of their Heavenly

venly Father, which for their farther humiliation he thinks fit to deny at present.

8. *Absalom* sends for *Joab*, but he comes not, 2 *Sam.* 14. 29.

So the Sinner by prayer sends to Christ about Gods hiding his Face, but he comes not.

9. *Absalom* sends a second time, and sets *Joabs* Corn on fire, 2 *Sam.* 14. 29, 30. and then *Joab* comes.

So the Sinner prays and sends again to Christ, and then Christ comes.

Thus *Paul* prays, and then *Annanias* was sent to him, *Acts* 9. 11.

So *Cornelius* prayed, and *Peter* was sent to him, *Acts* 10. 2, ---20.

10. *Joab* being come *Absalom* imploys him, and sends him to the King, 2 *Sam.* 14. 32.

So poor penitent sinners imploy Christ by faith, to make peace for them with their offended Father.

11. *Joab* comes to the King, and represents to him *Absaloms* trouble, because he could not see his Fathers Face, 1 *Sam.* 14. 33.

So Jesus comes to God, and represents as an Advocate the troubled sinners case to his Father, 1 *Joh.* 2. 1. *Heb.* 9. 24.

12. Now *David* calls for *Absolom*, 2 *Sam.* 14. 33.

So does God, upon Christs appearing for the penitent sinner, call for him, *Mat.* 11. 28. *Come to me poor, labouring, heavy-laden sinner, and I will give thee rest.* So *Isa.* 55. 1. *Ho, every one that is a thirst, come.* And *Joh.* 7. 37. *If any man thirst, let him come to me and drink.*

13. Now *Absolom* comes and prostrates himself before the King, 2 *Sam.* 14. 33.

So does the penitent sinner prostrate himself before his heavenly father, as the Prodigal did before his Father, judging himself, *Luk.* 15. 21. saying, *I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.*

14. Now *David* kisses *Absolom*, and receives him into favour, 2 *Sam.* 14. 33.

So God as the Father of the Prodigal, falls upon the necks of penitent sinners, and kisses them, receiving them into favour, as if they had never offended, *Luk.* 15. 20.

3. The

3. The Proof of the Doctrine.

That they who expect a bleſſed eſtate at the coming of Chriſt, muſt be diligent to be found of him in peace, or in a reconciled eſtate with God, at his coming.

Eliphaz counſels *Job* to acquaint himſelf with God, and to be at peace, and tells him that thereby good ſhall come unto him, *Job* 22. 21. both here and hereafter.

Gods face and favour is to be ſought evermore, *Pſ.* 105. 4.

Let him take hold of my ſtrength, ſaith God, *that he may make peace with me*, Iſa. 27. 5.

Nay, God beſeeches us to be reconciled to him, 2 *Cor.* 5. 20. *Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt his ſtead be ye reconciled to God.*

We muſt be ready for the coming of the Son of Man, *Mat.* 24. 44. And ready ſure we cannot be, until we have made our peace with God. We are beſeeched to preſent our bodies a living Sacrifice, holy and acceptable to God, which

which ſure cannot be whiles we are up in arms againſt him, *Rom.* 12. 1.

4. What this diligence is?

Diligence is the continual and earneſt applying our ſelves to a thing.

The giving, ſetting, bending the mind to a thing.

'Tis to be inſtant in ſeaſon, and out of ſeaſon about any thing, 2 *Tim.* 4. 2.

'Tis in the morning to ſow ones ſeed, and in the evening not to withhold his hand, *Eccleſ.* 11. 6.

'Tis to do what one does, with all ones might, *Eccleſ.* 9. 10. and power, *Gen.* 31. 6.

'Tis to abide at ones work, as the *Levites* were required, *Lev.* 8. 35.

'Tis to be at it early and late, night and day, as *Paul* was, *Acts* 20. 31.

'Tis to take heed to fulfill our work, as *Archippus* is required, *Col.* 4. 17.

Further,

'Tis to ariſe and be doing, 1 *Chron.* 22. 16.

'Tis to riſe up betimes about a thing, 2 *Chron.* 36. 15.

'Tis to enquire early after a thing, *Pſ.* 78. 34.

'Tis

'Tis to take heed that we fail not to do a thing, *Ezra* 4.22.

'Tis to beſtir ones ſelf, 2 *Sam.*5.24.

'Tis to be induſtrious about a thing, 1 *Kings* 11.28.

'Tis to wait on a buſineſs, *Pro.*27.18.

'Tis to ſtand continually at it, *Iſa.* 21.8.

'Tis to give ones ſelf no reſt, *Lam.*2. 18.

'Tis to ſeek as for Silver, and to ſearch as for hid treaſure, *Pro.*2.4.

'Tis to offer violence, *Mat.*11.12.

'Tis to preſs into, *Luke* 16.16.

'Tis to work out with fear and trembling, *Phil.*2.12.

So then, to be diligent to be found of Chriſt in peace, or a reconciled eſtate with God, it is,

To be inſtant in ſeaſon and out of ſeaſon about it.

To be at this work of making peace with God in the morning and in the evening, not to withhold our hand.

To endeavour it with all our might and power,

To be at this work of making peace with God early and late, night and day.

To abide at it; and,

To take heed that we fulfill it, and not fail to do it.

To wait on it till it be effected.

To give our ſelves no reſt till it be done.

To ſeek this peace with God as one would ſeek for Silver, or as one would ſearch for hid Treaſure.

To offer violence to all that oppoſe our doing it, &c.

5. The Fift thing I promiſed to ſhew you was,

To what this Diligence in Scripture is applied, and to what required.

1. To what applied.

'Tis applied,

1. To ſeeking Good, *Heb.* 11.6. *He is a rewarder of them that diligently ſeek him.*

2. To ſeeking God, *Prov.* 11.27. *He that diligently ſeeketh God procureth favour.*

3. To ſearching for Salvation, 1 *Pet.* 1.10. *After which the Prophets ſearched diligently.*

4. To learning the ways of Gods people, *Jer.*12.16. *If they will diligently learn the ways of my people, they ſhall be built.*

5. To looking leſt any fail of the grace of God, *Heb.*12.15. *Looking diligently leſt any fail of the grace of God.*

2. 'Tis required,

1. To the keeping of the Soul, *Deut.*4.9. and Heart, *Pro.*4.23. *Keep thy Soul diligently. Keep thy heart with all diligence, for out of it are the iſſues of life.*

2. To keeping Gods commands of loving him, walking in his ways, and cleaving to him, *Deut.*11.22. *Ye ſhall diligently keep all theſe commandments, which I command you to do them; to love the Lord your God, to walk in all his ways, and to cleave unto him.*

3. To the delivering of our ſelves from an Adverſary, *Luke* 12.58. *When thou goeſt with thine adverſary to the magiſtrate, as thou art in the way give diligence, that thou mayſt be delivered from him, leſt, &c.*

4. To adding to our ſtock of grace, 2 *Pet.*1.5. *Giving all diligence, adde to your faith vertue, and to vertue knowledge, and*

to

to knowledge temperance, and to temperance patience, and to patience, godlineſs, and to godlineſs brotherly kindneſs, and to brotherly kindneſs charity.

5. To attaining the full aſſurance of hope, *Heb.6.11. We deſire that every one of you do ſhew the ſame diligence to the full aſſurance of hope to the end.*

6. To the making of our calling and election ſure, 2 *Pet.1.10. Give diligence to make your calling and election ſure.*

7. And here in my Text, *To our being found of Chriſt in peace at his coming.*

6. The Reaſons why we muſt give diligence to be at peace, and in a reconled eſtate with God, that ſo we may be found of Chriſt in it at his coming, are theſe:

Reaſon 1. Becauſe God having done ſo much in order thereunto, (*viz.* in order towards making peace between God and Man) our negligence in not doing our part in order thereunto, will be a ſlighting of the love and kindneſs of God, which is ſaid to be great, *Eph.2.4.* and *exceeding rich towards us through Chriſt Jeſus, Eph.2.7.*

It

It will be horrible ingratitude, which will cauſe God to cry out and ſay as *Iſa.* 1. 2. *Hear O Heavens, and give ear O Earth,* for I have out of my love, and by my wiſdom, found out a way for fallen offending Man to be at peace with me, and he will not accept of it, will not be diligent in the uſe of means to obtain it.

Now here it may be inquired,

Q. What hath God done towards making peace between Man offending and himſelf offended?

A. 1. He took counſel about it; both Father and Son took counſel together about it, *Zech.* 6. 13.

The counſel of Peace-making between God and Man was between them both, not I think between the two Offices of Chriſt, Kingly and Prieſtly, but between the two perſons ſpoken of before, *viz.* the Lord *Jehovah,* and he who was to be the Branch. God takes this counſel with him, as he was his Eternal Wiſdom, with reſpect to his future Incarnation, for in that reſpect he was to be the Branch. Hence it may be he

is

is called Counſellor, *Iſa.* 9. 6.

The conſultation was how to ſatisfie Juſtice offended, that ſo the Offender might be received into favour, how Man an enemy to God might be reconciled unto God, and God to him.

The way thought upon was, the Incarnation of the ſecond perſon in the Holy Trinity, in order to his ſuffering death in the room and ſtead of the Offender, thereby to ſatisfie the Juſtice of God offended.

2. He entred into a Covenant and Agreement with his eternally begotten Son about it.

In order to Peace-making between God and Man,

1. God demands, requires of his Son, ſuch and ſuch things to be done and ſuffered, *viz.* that he be made under the Law, and that his Soul be made an Offering for ſin, *Iſa.* 53. 10. The tranſgreſſion of the Law of God made the difference between God and Man, and he will not be ſatisfied and reconciled, unleſs this Law be fulfilled. Satisfie the Law and I am ſatisfied, ſays God.

2. The

2. The Son accepts and engages to ſatisfie his Fathers demands, *viz.* to fulfill the Law, to perform the duty and pay the penalty of it; to do what the Law enjoynes, and to ſuffer what the Law threatens.

Therefore when he came into the World, he was made under the Law, *Gal.* 4. 4. and ſays, *Lo, I come to do thy Will, O God, Heb.* 10. 5. and *Pſ.* 40. 8. *I delight to do thy Will, O God, yea thy Law is within my heart.*

It becometh us, ſaith he to *John* Baptiſt, to fulfill all righteouſneſs, *Mat.* 3. 15. *I am not come to deſtroy the Law, but to fulfill it,* Mat. 5. 17. And this he did, that the righteouſneſs of the Law might be fulfilled in us, *Rom.* 8. 4.

How often doth he ſay his Father had ſent him, and that he came to do the Will of him that ſent him? *Joh.* 6. 38, 39, 40. and *Joh.* 9. 4. *I muſt work the works of him that ſent me, and in his prayer,* Joh. 17. 4. He tells his Father that he had finiſhed the work he had given him to do.

3. He takes delight in theſe tranſacti-

ons between him and his Son about this peace making for Man, *Prov.* 8. 30, 31. The counsel and contrivance of the work of our redemption and salvation was the mutual delight of the Father and Son.

God foreseeing how these transactions between him and his Son about mans reconciliation with God would issue in his own eternal glory, is delighted and pleased therewith. The Father and Son foreseeing how by this means the Law would be fulfilled, Gods Justice would be satisfied, Gods glory would be repaired, Satan would be trodden under foot, and his works destroyed, and poor captives would be delivered, and sinners reconciled, are greatly delighted. The Father rejoyces in the Sons undertaking this work; the Son rejoyces in the Fathers undertaking for his protection, and assistance, and success in the work. See how 'tis expressed, Isa. 42. 1, 2, 3, 4, 5, 6, 7. *Behold my servant whom I uphold, mine Elect in whom my soul delighteth, in whom my soul is well pleased.* Mat. 12. 18. *My beloved Son in whom I am well pleased.* Mat. 17. 5. and Mat. 3. 17.

17. *I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles. He ſhall not cry nor lift up, nor cauſe his voice to be heard in the ſtreets: A bruiſed Reed ſhall he not break, and the ſmoking Flax ſhall he not quench: He ſhall bring forth judgment unto truth: He ſhall not fail nor be diſcouraged, till he have ſet judgment in the earth, and the Iſles ſhall wait for his Law. Thus ſaith the Lord, he that created the Heavens,* &c. *I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a Covenant of the People, for a light of the Gentiles; to open the blind eyes, and to bring out the Priſoners out of the Priſon, and them that ſit in darkneſs, out of the Priſonhouſe.* The foreſight of theſe things was their delight.

4. He has been at great coſt and expence, even the expence of blood, precious blood, 1 *Pet.* 1. 19. yea God-blood, *Acts* 20. 28. to have this peace with himſelf purchaſed and procured for us.

It pleaſed the Father (Chriſt having made peace through the blood of his Croſs) by him to reconcile all things to himſelf, *&c.* And youth at were ſome-

times alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable, and unreproveable in his sight. See *Col.* 1. 19, 20, 21, 22. See also *Ephes.* 2. 13, 14, 15, 16. *When we were enemies we were reconciled to God by the death of his Son,* Rom. 5. 10.

5. He has provided and taken care, that this purchased peace should be preached and proffered unto us: Christ himself came and preached it, *Ephes.* 2. 17. and has commissionated others to do so too, *Mar.* 16. 15. *Go preach the Gospel, the Gospel of Peace,* Rom. 10. 15. *to every Creature.*

God sent to the Children of *Israel*, preaching peace by Jesus Christ, *Acts* 10. 36. *He hath given to us the ministry of reconciliation, to wit, That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation,* 2 Cor. 5. 18, 19. This grace is given to Ministers, that they might preach the unsearchable Riches of Christ, *Eph.* 3. 8. When

When Christ sent forth the 70 Disciples, he commissioned them to say to every house where they came, Luke 10. 5. *Peace be to this house.*

After Christ was risen he appears to his Disciples, *John* 20. 21. saying, *Peace be unto you, as my Father hath sent me, so send I you to preach the Gospel, even the Gospel of Peace.*

6. He hath given us a charge to accept of proffered peace, to believe on his Son for peace and reconciliation. 1 *John* 3. 23. *This is his Commandment that we should believe on the Name of his Son Jesus Christ:* and Isa. 27. 5. *Let him take hold of my strength that he may make peace with me.*

7. He hath expressed and manifested his great desire of our making peace with him

1. By Writing. Christ writes to the Church of *Ephesus* to repent and make her peace, lest he come against her, *Rev.* 2. 1. with 5.

2. By sending. Ministers are Messengers sent to us, *Job.* 33. 23.

Embassadors sent to treat with us a-

bout peace and reconciliation with God, 2 *Cor.* 5. 20.

The Lord God of their Fathers ſent to them by his Meſſengers, becauſe he had compaſſion on them, 2 *Chron.* 36. 15. *As my Father ſent me*, ſaith Chriſt, *John* 20. 21. *ſo ſend I you*: In the ſame Errand that I was ſent, I ſend you; my Errand was to make peace, and that's yours. *Luke* 10. 5. *Say, Peace be to this houſe.*

3. By praying and beſeeching. Now then we are Embaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead, *be ye reconciled to God*, 2 Cor. 5. 20.

4. By expoſtulating and reaſoning the caſe: *Turn ye, turn ye, for why will ye dye?* Ezek. 33. 11.

5. By Wiſhing. *O that thou hadſt hearkened unto my Commandments, then had thy peace been as a River*, Iſa. 48. 18. *O that my people had hearkened unto me, and* Iſrael *had walked in my ways! I ſhould ſoon have ſubdued their Enemies, and turned my hand againſt their Adverſaries. O if thou hadſt known in this thy day the things belonging to thy peace!* Luke 19. 42.

O that there were ſuch a heart in them! *Deut.*5.29.

6. By waiting for our coming in and making peace with him. The Lord waits that he may be gracious, *Iſa.*30. 18. *Behold I ſtand at the door and knock, if any man hear my voice and open the door, I will come in to him, and ſup with him, and he with me, Rev.*3.20.

7. By Swearing. *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live, Ezek.* 33. 11. So, but that he lay down his weapons and be at peace with me, that ſo he may live.

Reaſon 2. Why we muſt give diligence to be at peace, and in a reconciled eſtate with God, that ſo we may be found of Chriſt in it at his coming.

Becauſe peace with God is ſo deſirable. All peace is deſirable, whether in a Family, or Neighbourhood, or Nation; but this peace with God is tranſcendent, an incomparable bleſſing.

1. It paſſeth all underſtanding, all created underſtanding, *Phil.*4.7.

2. It is ſafeguarding, *Phil.*4.7.

3. 'Tis part of the Kingdom of God, *Rom.*14.17.

4. 'Tis everlasting, *Isa.*54.10.

Reason 3. Because to be negligent herein, not to be diligent in seeking peace with God, is so dangerous. For are we able to meet God when he shall come against us? See *Luke* 14.31, 32. *Are we stronger than he?* 1 *Cor.*10.22. *Can thy heart endure, or can thy hands be strong, in the day when God shall deal with thee? Ezek.*22.14.

If you rebel, and make not your peace with him, he will be your enemy, and fight against you, *Isa.*63.10. and, *Who ever hardned himself against God, and prospered? Job* 9.4. If you shall not be found of Christ in peace at his coming, he will at his coming take vengeance upon you, 2 *Thes.*1.8.

The *Use.*

Must we be diligent in seeking peace with God, that so we may be found of Christ in peace at his coming?

Use 1. Examine.

Have we done our duty herein? have we been diligent in making our peace with

with God? and have we made our peace? what ſaith Conſcience? is there peace between God and you? deal truly with your own Souls.

1. They that are at peace with God, are at war with ſin. *Know ye not the friendſhip of the world is enmity with God?* Whoſoever therefore will be a friend of the world, is the enemy of God, *Jam.* 4. 4. Now all that is in the world is, *the luſt of the fleſh, the luſt of the eyes, and the pride of life,* 1 *Joh.*2.16. and whoſoever is a friend of theſe, is an enemy of God. *If any man love theſe, the love of the Father is not in him,* 1 *Joh.*2.15. Theſe luſts do war againſt God and the Soul, 1 *Pet.* 2.11. and they that are at peace with God, and in his favour, and have any love to him and their ſouls, cannot be at peace with theſe, with an unlawful immoderate deſire after the Profits, Pleaſures, and Honours of this world. What ſay you, are you at war with theſe? If you be at peace with theſe, you are not at peace with God.

2. They that are at peace with God, are in mourning for their former enmi-

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ty againſt God; *when they look on him whom they have pierced they mourn*, Zech. 12.10.

Now do you do ſo? Do you mourn for your former ſinning againſt God, and offending him, as one mourneth for his onely Son? what, and are you in bitterneſs for it, as one that is in bitterneſs for his firſt born?

3. They that are at peace with God, are in care to pleaſe God, and in fear to offend him for the future.

Care and Fear are the fruits of godly ſorrow for offending God, 2 *Cor.*7.11. They that are at peace with God ſay as *Joſeph* when tempted to ſin, *Gen.*39.9. Behold, now I have peace with God, *how then can I do this great wickedneſs, and ſin againſt God*, and ſo break my peace with him? Is it thus with you? is there this care and fear in you?

4. They that are at peace with God are in pain and heavineſs till others, eſpecially near Relations, be alſo at peace with God, as *Paul* was *Rom* 9.1,2. He had great heavineſs and continual ſorrow in his heart for his brethren and kinſmen according to the fleſh, becauſe they

they ſought not peace with God by Jeſus Chriſt; becauſe they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, had not ſubmitted themſelves to the righteouſneſs of God, *Rom.* 10.3.

You have Children and other Relations, are you in pain and heavineſs till they have made their peace with God? is it a grief of heart to you, that any of yours ſhould be at war with your God, with whom you now are at peace?

5. They that are at peace with God, are at peace with thoſe that are at peace with God: their delight is in them: *Pſ.* 16.3. but they are grieved with thoſe that riſe up againſt God. *Pſ.* 139.21. they count Gods enemies their enemies, *v.* 22. and Gods friends their friends. Is it thus with you?

6. They that are at peace with God cannot but wonder, and ſay to God as once *Ruth* ſaid to *Boaz*, *Ruth* 2.10. *Why have I found grace in thine eys, that thou ſhouldeſt take knowledge of me, ſeeing I am a ſtranger?* So ſaith the perſon that is at peace with God, that has found favour

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in his eyes, why have I found this favour, who was sometimes alienated, and an enemy in my mind by wicked works? Is it thus with you?

7. They that are at peace with God are joyful in God through our Lord Jesus Christ, by whom they have received the attonement, *Rom.* 5.11. *They rejoyce in Jesus Christ, and have no confidence in the flesh.* Phil. 3.3. *They say, not unto us, not unto us, but unto God in Christ be all the glory and praise of our being at peace with God*: They thank God through Jesus Christ for their being at peace with God. They say as *Paul, Gal.* 6.14. God forbid that we should glory in any thing, save in the Cross of our Lord Jesus Christ, through which our peace was made, *Col.* 1.20. Now are you thus joyful in God through our Lord Jesus Christ?

8. They that are at peace with God, do highly esteem those that have been instrumental in making their peace with God: *The feet of those that preach the Gospel of peace, and bring glad tidings of good things, are beautiful to them,* Rom. 10.15. How are they accounted of by you?

Use 2.

Uſe 2. Reproof.

This reproves thoſe that neglect their duty herein; that give no diligence to make their peace with God, but go on in their enmity and hoſtility againſt God: As did the old World, *Pharaoh*, *Nebuchadnezzar*, and *Herod*, when God ſpake unto them by *Noah*, *Moſes*, *Daniel*, and *John Baptiſt*.

But what got they by ſtanding out againſt God? Had it not been better for the old World to have hearkened unto *Noah*, and for *Pharaoh* to have hearkned unto *Moſes*, and for *Nebuchadnezzar* to have hearkened to *Daniel*, and for *Herod* to have hearkned to *John*, and ſo to have prevented that deſtruction and miſery which came upon them?

Did they do ill in ſtanding out againſt God? and is it not ill in you to do the ſame? can you condemn them and not your ſelves? Sirs, you have the offers of peace with God made unto you, if you accept not of the offers, if you hearken not to the counſel God gives you, and ſhall continue not to hearken, 'tis a ſure ſign

ſign that God will ſlay you. See what was ſaid, 1 *Sam.* 2,25. concerning *Elie's* Sons, *They hearkened not to the voice of their Father admoniſhing and reproving them, becauſe the Lord would ſlay them.* Dreadful was that word of the Prophet to *Amaziah*, 2 Chron. 25.16. *I know that God hath determined to deſtroy thee, becauſe thou haſt not hearkened to my counſel.* Great wrath from the Lord of Hoſts may they expect to feel that refuſe to hearken to Gods counſel, *Zech.* 7.11,12,13. Pray take your Bible and read this Scripture.

Aſſure your ſelves if you continue in a ſtate of enmity againſt God, not minding reconciliation, God will find you out. Pſ. 21.8, &c. *Thine hand ſhall find out all thine enemies; thine right hand ſhall find out thoſe that hate thee; thou ſhalt make them as a fiery Oven in the time of thine anger; the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them.* And Pſ. 68.21. *God ſhall wound the head of his Enemies, and the hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes: Yea he will make his Enemies his footſtool,* Pſ. 110. 1. *and render vengeance to them,* Deut. 32. 41.

41. *and reward them that hate him.*

What elſe can you expect if you continue in a ſtate of enmity againſt God, ſeeing he has done ſo much, and ſaid ſo much towards peace-making between him and you: What more could be done or ſaid, than he has done and ſaid?

You have heard that he took counſel about it, and contrived a way that there might be Peace between him and you.

He entred into a Covenantand Agreement with his Son about it, and that he undertook the work of making peace and bringing ſinners into an eſtate of reconciliation with God, if they would be ruled by him.

He took great delight in thoſe tranſactions between him and his Son about this peace-making for man.

He hath been at a great deal of coſt & expence of precious blood to obtain it.

He has taken care that this purchaſed peace might be preached and proffered to you, and ſo it has been again, and again, and again.

He has charged and commanded you to accept of it. He

He has written to you about it, and ſent to you about it, and prayed and beſeeched you to be at peaee with him, and expoſtulated and reaſoned the caſe with you, and wiſhed your acceptance of proffered peace, and waited for it, and what more could he have done? and now after all this, what cloke, what excuſe can you have? See *Joh.* 15.22. *If I had not come and ſpoken to them, they had not had ſin, but now they have no cloke for their ſin.* If God had not done all this in order to peace-making between him and you, you might have had ſome plea for your ſelves; but now if you ſhall continue in a ſtate of enmity againſt God, neglecting the means ordained and appointed to be uſed for the obtaining of peace with God, if you ſhall be dealt with as enemies thank your ſelves.

Uſe 3. Exhortation.

Be diligent in making your peace with God, that ſo you may be found of Chriſt in peace at his coming. Continually and earneſtly apply your ſelves to this work: give, ſet, and bend your minds to it. Be

Be inſtant in ſeaſon and out of ſeaſon about it. Be at this work of making peace with God in the morning, and in the evening withhold not your hand. Endeavour it with all the might and power, &c. as before in Anſwer to the 4th. Queſt.

Q. What is to be done that we may make peace with God?

Directions.

A. 1. Satisfie your ſelves in what eſtate you are, whether in an eſtate of peace and reconciliation with God or not.

Examine your ſelves, ſay to thine own ſoul, Am I at peace with God? Time was when I was at enmity with God, how came I to be in an eſtate of amity? May not I be miſtaken, and think I am in an eſtate of peace and friendſhip with God, when in truth it is no ſuch matter? May I not think my ſelf to be ſomething when I am nothing? *Gal.* 6. 3. and to be rich, when indeed and in truth I am poor, naked, &c. *Rev.* 3. 17.

Call to mind the former characters of a reconciled eſtate, and ſay,

1. Am I at war with ſin? with the luſt of the eyes, the luſt of the fleſh, the pride of life, all which do war againſt my ſoul? Am I at war with all theſe luſts, or one or none? What is the ſin, the luſt that I am at war with? is it Pride, or Worldineſs, or Wantonneſs, or what is it?

How long have I been at war with it?

What ſucceſs have I had?

What conqueſts have I gotten?

What aids and aſſiſtances have I had?

What weapons have I made uſe of?

What ſword, what word of God, what precept, what promiſe, what threatning is it, that I have either defended my ſelf with, or offended my ſin with?

2. Say to thy ſelf in ſecret, and in good earneſt, Have I mourned for my former enmity againſt God? When? where? how long? how much? what ſin was it that I mourned for? what was its name? Have I been in bitterneſs for it, as one that is in bitterneſs for his firſt born?

3. Say again, Am I in care now to pleaſe

pleaſe God, and in fear of offending him? had I rather offend all the world than offend him? or can I venture to diſpleaſe him, rather than to diſpleaſe others?

4. Say alſo, Is it a grief of heart to me that any of mine ſhould be found fighters againſt God?

5. Am I beſt pleaſed with thoſe that are at peace with God?

6. Have I at any time wondred at ſuch a wretch, ſuch a rebel as I ſhould be received into the favour of God?

7. What thanks did I ever render to God for it? what rejoycing in Chriſt the Purchaſer of it have I ever had?

8. What are Miniſters, and what is their Miniſtry unto me? are they, or is their Miniſtry much ſet by, by me?

By ſuch queſtioning with your ſelves you may ſatisfie your ſelves in what eſtate you are, whether in a reconciled, or unreconciled eſtate. This is the firſt Direction.

Direction.

2. Satisfie your selves, that getting into a reconciled estate with God, is your greatest concern in the world.

1. The greatest counsel was taken about it that ever was.

2. The greatest persons imployed about the bringing of people into it that ever was.

3. The greatest price was paid that it might be obtained that ever was.

4. The greatest love was manifested about it that ever was, 1 *John* 4 9,10.

5. The greatest good thereby, by being brought into a reconciled estate with God, will come to us, that heart can wish or desire.

6. The greatest hurt, by remaining in an unreconciled estate with God, will come unto us that can be.

And is not then the getting into a reconciled estate with God, our greatest concern in the World?

Review the first Reason, and consider well what God hath done towards making peace between man offending and him-

himſelf offended, and you will underſtand the better, of how great concern a reconciled eſtate with God is to you.

Direction.

3. Underſtand well the way of making peace with God, *viz.* by Jeſus Chriſt who is our Peace, *Eph.* 2. 14. and by whom there is peace on Earth, *Luke* 2.14. and peace in Heaven, *Luke* 19. 38. having made peace through the blood of his Croſs, *Col.* 1.20.

When *Herod* was highly diſpleaſed with them of *Tyre* and *Sidon*, they came with one accord to him, and having made *Blaſtas* the Kings Chamberlain their Friend, deſired peace (it being their great concern) becauſe their Country was nouriſhed by the Kings Country, *Acts* 12.20.

In like manner God being highly diſpleaſed with ſinners, they muſt make Jeſus Chriſt Gods beloved Son, in whom his Soul is well pleaſed, *Mat.* 12. 18. their Friend, to make peace for them: And if Sinners deſire this of him, he will not ſay them nay, *John* 6. 37.

Direction.

4. Know alſo and labour with thy ſelf to be fully perſwaded that peace with God, and a reconciled eſtate with him, is a real thing, a real bleſſing and privilege.

Sure, that about which
Such a Conſultation was held,
Such a Contract was made between the Father and the Son,
And ſuch Articles were performed by both Father and Son, muſt needs be a real thing.

And that for the accompliſhment of which ſo much real work was finiſhed, and ſo great a price was paid, muſt needs be a real thing.

Direction.

5. Well underſtand the terms upon which this peace and reconciliation with God, is really tendred in the Goſpel and Miniſtry thereof.

The Terms are,

1. Laying down our Arms in a penitent way. *Waſh ye, make you clean, put away*

away the evil of your doings from before mine eyes: ceaſe to do evil, learn to do well. Come now and let us reaſon together and be friends, ſaith the Lord; though your ſins be as ſcarlet they ſhall be as white as ſnow, though they be red like crimſon they ſhall be as wooll. Iſa. 1.16,17,18.

2. Reſigning up our ſelves to the government of Chriſt in a believing way. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, ſaid *Paul* and *Silas* to the trembling Jaylor, *Acts* 16.31.

And that it is really tendered in the Goſpel and Miniſtry thereof, who can doubt that well conſiders that one Scripture? 2 *Cor.*5.18,19,20. where the Goſpel is called by the Holy Ghoſt, *the word of reconciliation*, and the Miniſtry of it *the miniſtry of reconciliation*; and where we are beſeeched and prayed in Chriſts ſtead to be reconciled to God.

Direction.

6. Make it your buſineſs to get into this reconciled eſtate:

Leſt you ſhould deceive your ſelves, and think you make it your buſineſs

when you do not. Know that when a man makes any thing his buſineſs,

1. He thinks of it ſeriouſly, much and often: his firſt and laſt and middle thoughts are of it; he thinks of it when he is eating, drinking, ſleeping, working, journying.

2. He talks of it perpetually, and puts queſtions about it to any one he thinks can better inform him.

3. He does caſt and contrive this way and that way how to effect it.

4. He takes all opportunities offered that may further it.

5. He removes all hindrances of it, and is glad when they are removed, and ſad while they lie in the way.

6. He allows time for it, yea redeems time for it.

7. He ſequeſters himſelf from all company that may diſturb him in it.

8. He puts out his ſtrength in the uſe of all means to effect it.

Thus in this way make it your buſineſs to get into a reconciled eſtate with God.

1. Think

1. Think ſeriouſly of it, as the Prodigal did, *Luke* 15. 17. and *Peter*, *Mark* 14.72.

2. Talk perpetually of it, and put queſtions about it, as *Peters* Hearers, *Acts* 2. 37. and the Jaylor *Acts* 16. 30. Be talking of it when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thour lieſt down, and when thou riſeſt up.

3. Contrive how to effect it. Sit down and conſult what is to be done, *Luke* 14. 31,32.

4. Watch and take all opportunities that may further it. For Watching ſee *Luke* 21.34,36. 1 *Cor*.16.13. 1 *Pet*.5.8.

5. Remove all hindrances of it. *If iniquity be in thy hand put it far away*, *Job* 11.14.

Do as they *Ezra* 10.3. covenanted to do, and did *v*.11.

6. Allow time for the doing of it. Redeem time from meals and ſleep, rather then want it for this work, *Eph*.5.16.

7. Sequeſter your ſelves; go into your Cloſets, ſhut the door againſt all Diſturbers, *Mat*.6.6.

8. Put

8. Put out your ſtrength in the uſe of of all means to effect it. Set about it with all your might, *Eccleſ.* 9. 10.

Q. In the uſe of what means?

A. In the uſe of all means:

Reading, Hearing, Studying, Meditating, Praying, Watching, Faſting, Searching, Trying, Examining your ſelves, Keeping your hearts, Flying temptations and occaſions of ſin, neglecting no opportunities of acquainting your ſelves with God.

Among other means uſe theſe with diligence, preparation, and prayer, as in the ſight and preſence of the great God.

1. Attend upon the Word and Miniſtry of Reconciliation, ſo called 2 *Cor.* 5. 18, 19. becauſe 'tis a great means of reconciliation.

This bleſſing of peace comes out of *Zion*, *Pſ.* 128. 5.

'Tis the fruit of the lips that muſt be inſtrumental to make peace with God, *Iſa.* 57. 19.

If there be a Meſſenger with him, that is, a Miniſter of the Goſpel and Interpreter,

ter, one of a thouſand to ſhew unto Man his uprightneſs, then he that is God is gracious to him and ſaith, *Deliver him from going down to the pit, I have found a ranſom, Job* 33.23,24.

2. Joyn with confeſſion of ſin, whereby God has been offended, Contrition and Converſion.

1. Confeſs ſin. *I acknowledged my ſin unto thee,* ſaid *David, Pſ.*32.5. *and mine iniquity have I not hid. I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin.*

If we confeſs our ſins, ſaith S. *John,* 1 *Joh.* 1.9. *God is faithful and juſt to forgive us our ſins.* See *Jer.*3.13.

2. Mourn for ſin and turn from it unto God. *Rend your hearts, and turn unto the Lord, Joel* 2.13. *for he is gracious.*

*Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon, Iſa.*55.7.

3. Make your ſupplication to the God of peace in the name of Chriſt, who is our Peace, *Eph.*2.14. and the Prince of peace, *Iſa.*9.6. Give

Give your ſelves to prayer, *Pſ.* 109.4.

Pray as *David* did, *Pſ.* 60. 1. *O God, thou haſt been diſpleaſed, O turn thy ſelf to us again. Cauſe thy face to ſhine,* Pſ. 80.3. and as *Daniel,* ch. 9.17. *Cauſe thy face to ſhine upon me for the Lords ſake,* v. 19. *O Lord hear, O Lord forgive, O Lord hearken and do, and defer not for thine own ſake.* And as *Jeremiah,* ch. 14.7. *O Lord, though mine iniquities teſtifie againſt me, do thou it for thy name ſake, for my backſlidings are many; I have ſinned againſt thee.* And again, *v.* 21. *Do not abhor me for thy name ſake.*

4. Get ſome *Abraham, Moſes,* or *Samuel,* ſome *Noah, Daniel,* or *Job,* to pray & make interceſſion for you: The prayers of ſuch are prevailing, *Gen.* 20.7. *He is a Prophet, and he ſhall pray for thee, and thou ſhalt live.* Accordingly *v.* 17. Abraham *prayed and God heard.*

So *Job* 42. 8. *My Servant* Job *ſhall pray for you, for him will I accept.*

Gods wrath was kindled againſt *Eliphaz* and his two Friends, *Job* 42. 7. And *Job* is to be imployed as Gods ſpecial Favourite, to offer up Sacrifice, and

to

to pray for them, and ſo to make reconciliation between God and them.

The prayer of a Man of God may do much. 1 *Kings* 13.6. *Jeroboam* put out his hand againſt the Prophet, and God dried it up, ſo that he could not pull it in again to him. And the Man of God beſought the Lord, and the Kings hand was reſtored again.

5. Set Faith awork in the ſatisfaction and mediation of Chriſt; *He is our High Prieſt, whoſe Office it is to make attonement*, Numb. 16.47. Chriſt was in all things made like to his Brethren, that he might be a merciful and a faithful Highprieſt in things pertaining to God, to make reconciliation for the ſins of the People, *Heb.* 2. 17.

'Tis by his death that we are reconciled to God, Rom. 5. 10. and *v.* 11. *We joy in God through our Lord Jeſus Chriſt, by whom we have now received the Attonement.*

Let him take hold of my ſtrength, ſaith God, Iſa. 27.5. *that he may make peace with me.* By ſtrength ſome underſtand the mercy of God in Chriſt; *Let him take*

take hold of this by Faith, and he ſhall make peace with me.

6. To all this add a day of humiliation and ſoul-affliction, which is called *a day of Attonement*, Lev. 23.27. Chriſt told his Diſciples, that ſome Devils went not out but by prayer and faſting, *Mat.* 17. 21. and *Mar.* 9. 29. *He ſaid unto them, this kind can come forth by nothing but by prayer and faſting.* Now it may be God may be ſo greatly diſpleaſed, that he will not be at peace with us until we have greatly humbled our ſelves. Set apart a day therefore and ſet about this work; ſure Peace and Reconciliation with God is well worth a day, yea days of Humiliation.

Thus do, and do it with ſpeed without further delay.

1. The preſent day is the day of Salvation. 2 *Cor.* 6. 2. *Now is the day of Salvation*; and *Heb.* 3.15.7. *The Holy Ghoſt ſaith, To day if ye will hear his voice.*

2. Good purpoſes are often loſt if not preſently put in execution; as *Felix's* were, Acts 24. 25. *Go thy way*, ſaith he

he to *Paul, for this time, when I have a convenient ſeaſon I will call for thee*; but that ſeaſon was long a coming.

'Tis juſt with God to deny thee a future day, that acceptest not the preſent.

4. Time is ſhort, and the very next day very uncertain: We are apt to promiſe our ſelves a long time to come, whereas we know not what ſhall be on the morrow, *Jam.* 4.14.

And therefore do as *Moſes* bade *Aaron* do, *Numb.* 16.46. *Go quickly and make an attonement.*

And as *Solomon* adviſed a ſurety for another to do, *Prov.* 6.3,4,5. *Give no ſleep to thine eyes, nor ſlumber to thine eyelids, till thou haſt made thy peace with God.*

And as our Saviour adviſeth to do, when a Brother is offended, *Mat.* 5.25. *Agree with thine Adverſary quickly:* So let us do.

Speedily, quickly apply your ſelves to the uſe of the forementioned means, to obtain peace and reconciliation with God.

Think it not enough to read or hear theſe Directions, or to talk of them, unleſs

leſs you practiſe them. I am ſure, you think it not enough to read or hear directions for the health of your Bodies, unleſs you practiſe them.

Give me leave therefore to ask you, Will you practiſe theſe directions or not?

Motives to follow the Directions given, and to uſe the means preſcribed for the obtaining of Peace and Reconciliation with God.

1. THE Happineſs of a Reconciled Eſtate.
2. The Miſery of an Unreconciled Eſtate.

1. The happineſs of a reconciled eſtate, which will appear to be very great, if you ſhall well conſider;

1. That God will be a friend to ſuch as are in a reconciled eſtate; whoever be enemies to them, God will be their friend; God will be for them whoever be againſt them. And if God be on their ſide and take their part, they need not fear. *Pſ.* 118.6,7. *The Lord is on my ſide,*

I

I will not fear, what can man do unto me?

2. That to whom once he is a Friend, to them he will be a friend for ever. *The mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace, or my covenant of peace,* as Ezek. 37.26. *be removed,* Iſa. 54. 10.

Although ſight, hearing, ſpeech, depart from me, ſaid one, yet Gods loving kindneſs ſhall never depart: Somewhat like that of *David,* Pſ 73. 26. *My fleſh and my heart faileth, but God is the ſtrength of my heart and my portion for ever.*

God may viſit his Friends and ſuch as are at peace with him with the Rod, nevertheleſs his loving kindneſs he will not utterly take from them, nor ſuffer his faithfulneſs to fail, *Pſ.* 89. 33.

Whom he loves, he loves to the end, Joh. 13. 1.

3. That he will be a friend with all that he

Is,

Has,

Can do and procure, if for their good.

He will be a friend to those that be at peace with him.

1. With all that he is; and he is all: *I am*, is his Name. He is a Sun and a Shield, *Ps.* 84. 11.

He is a Rock, a Fortress, a Deliver, a Buckler, a Rock, a High Tower, *Ps.* 18. 2.

2. With all that he has: *Now he has Strength*, Prov. 8. 14. *Counsel and Understanding*, Job. 12. 13.

3. With all that he can do: *Now he can do whatsoever pleaseth him*, Ps. 135. 6. Eccles. 8. 3. *He can furnish a Table in the Wilderness, he can give bread and provide flesh*, Ps. 78. 19, 20.

4. That God takes pleasure and delight in such, rejoyces over them as a Bridegroom rejoyceth over the Bride, Isa. 62. 5. *Rejoycing over them with joy, with singing*, Zeph. 3 17. See *Cant.* 4. 7, 9, 10. and 7. 6, 10.

O how well-pleased was the Father of the Prodigal with his returning Son! *He falls upon his neck and kisses him*, Luke 15. 20.

In truth, reconciled persons are the tra-

travel of Chriſts Soul, *Iſa.* 53. 11. And you ſee how Mothers delight in thoſe Children they have had hardeſt travel with.

5. That God will not deny them any requeſt that is for their good. They may ask what they will, and it ſhall be done for them if it be good for them, *Joh.* 15. 7. *And this they may be confident of,* 1 Joh. 5. 14.

If they call, God will anſwer, *Pſ.* 91. 15, 16. and be favourable to them, they ſhall ſee his face with joy, *Job* 33. 26.

Yea, ſometimes before they call he will anſwer them, and whilſt they are yet ſpeaking he will hear, *Iſa.* 65. 24.

6. That all ſhall work together for their good, *Rom.* 8. 28.

Their wants ſhall make them pray the more.

Their ſins ſhall humble them the more.

Their ſorrows and ſufferings ſhall make them ſlight the world the more.

Their temptations ſhall make them exerciſe grace the more.

Their ſpiritual deſertions ſhall ſet

them a longing to be with Christ the more.

All shall be for their advantage, whether *Paul*, or *Apollo*, or *Cephas*, or the World, or Life, or Death, or things present, or things to come, all shall be theirs, 1 *Cor.* 3.22, 23. See *Jer.* 24. 5, 6.

7. That the Creatures shall be at peace with them, *Job* 5.23.

Yea their enemies too if it shall be for their good, *Pro.*16.7.

So that they may sleep securely, *Job* 11.19.

And not be afraid of evil tidings, *Ps.* 112.7.

When thou liest down thou shalt not afraid, yea thou shalt lie down, and thy sleep shall be sweet unto thee, for the Lord, with whom thou art now at peace, shall be thy confidence. Read *Pro.* 3.23,24,25,26.

8. That they shall have confidence at the appearing of Christ, and shall not be ashamed before him at his coming, 1 *Joh.*2.28.

Rea-

Reader, ſhall I reaſon with thee?

1. Are theſe things ſo? is this the happineſs of a reconciled eſtate?

Will God be a friend to ſuch?

A friend for ever?

With all that he is, has, can do or procure?

Does God take delight and pleaſure in ſuch? do you believe it? nay, but do you believe it?

Will not God deny them any requeſt that is for their good?

Shall all work together for their good?

And ſhall even enemies be at peace with them if for their good? I ſay, are theſe things ſo? do you indeed believe them to be ſo?

2. Say then, is not a reconciled eſtate a happy eſtate?

3. Is not ſuch a happy eſtate deſireable?

4. Art thou yet in a reconciled eſtate? Canſt find in thy ſelf the Characters of a reconciled perſon?

Look back to the Uſe of Trial, and put again and again the queſtions to thy ſelf, that there are put to thee, and allow ſome time for it: deal truly, can time be better ſpent?

5. If thou canſt not yet ſatisfie thy ſelf, that thou art in a reconciled eſtate, how art thou affected? art in trouble about it, in care and fear about it?

6. If ſo, wouldſt thou be in a reconciled eſtate? may one believe thee?

Is it a comfort to you to think that God is reconcilable through Chriſt? and that he makes the motion to you, and will be at peace with you, if you will be at peace with him.

And are they welcom to you, that come in Gods Name to make peace between him and you?

And do you like the terms, and cordially accept of peace with him upon theſe terms?

7. Can you be in a reconciled eſtate without the uſe of means?

8. What are your thoughts of the means preſcribed, are they good?

9. Why then will you not uſe them?

Mo-

Motive 2.

The miſery of an unreconciled eſtate, which will appear to be great if you conſider that unreconciled perſons are,

1. Enemies to God.

2. And God is an enemy to them.

1. If you be an unreconciled perſon, thou art an enemy to God; and, which aggravates thy miſery,

1. Thou art a weak enemy, unable to reſiſt or defend thy ſelf. Can thy heart endure, or can thy hands be ſtrong in the day when God ſhall deal with thee? *Ezek.*22.14.

2. A poor Enemy, that haſt nothing to ranſom thy ſelf if taken, though thou have Silver and Gold never ſo much, for *Neither Silver nor Gold ſhall be able to deliver in the day of the Lords wrath*, *Zeph.* 1.18.

3. A ſecure Enemy, that feareſt no danger, and therefore thy caſe the more dangerous. When any man ſhall hear the words of the Curſe, and yet ſhall bleſs himſelf in his heart, and ſay, I ſhall have peace, though he walk in the ima-

gination of his heart: the Lord will not spare him; but then *the anger of the Lord and his jealousie shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven, Deut.29.19,20.*

4. A provoking Enemy, that provokest God to his face, *Isa.65.3.*

5. An Enemy that hast refused proffers of peace, *Pro.1.24.*

6. And it may be an Enemy that hast abused those that have been sent to treat with thee about peace with God, such as you read of 2 *Chr.36.16.*

And if so, may not God justly refuse now to be reconciled to thee?

Because I have called, says God, *and ye have refused, I have stretched out my hand and no man regarded, but have set at naught all my counsel, and would none of my reproof, I also will laugh at their calamity, and mock when your fear cometh, Pro.1.24,25,26.* Take your Bible and read on to *v.31.* And dreadful is that word *Ezek.24.13, 14. In thy filthiness is lewdness. Because I have purged thee and thou wast not purged,*

ed, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee. I the Lord have ſpoken it; it ſhall come to paſs: And I will do it, I will not go back, neither will I ſpare, neither will I repent, according to thy ways and according to thy doings, ſhall they judge thee, ſaith the Lord God.

Poor Soul, what if this Scripture ſhould be fulfilled in thee?

And what if God ſhould give Satan a commiſſion to fetch away thy unreconciled Soul this night?

2. If you be an unreconciled perſon, God is an enemy to thee: And he is,

1. A potent enemy, *Nah.* 1.2,3,6. *God is jealous, and the Lord revengeth, the Lord revengeth and is furious; the Lord will take vengeance of his Adverſaries, and he reſerveth wrath for his Enemies. The Lord is ſlow to anger, and great in power, and will not at all acquit the wicked. Who can ſtand before his indignation, and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the Rocks are thrown down by him.*

2. A

2. A ſworn reſolved enemy, *Deut.* 32. 40, 41, 42. *For I lift up my hand to Heaven, and ſay, I live for ever. If I whet my glittering Sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and I will reward them that hate me.*

3. An unavoidable enemy, *Pſ.* 139. 7, &c. *Whither ſhall I flee from thy preſence?*

4. An immortal enemy; not like a Man that ſhall dye, or the Son of Man that ſhall be made as graſs, *Iſa.* 51. 12.

And whilſt he is an enemy to thee,

1. All his actings towards thee are in a hoſtile way, *Iſa.* 63. 10. They rebelled and vexed his Holy Spirit, therefore he was turned to be their enemy, and he fought againſt them.

2. He will not grant your requeſts, *Iſa.* 1. 15. *When you ſpread forth your hands I will hide mine eyes from you; yea, when you make many prayers, I will not hear.*

3. His Creatures are in Arms againſt you, and wait but for a word of command, and then will fall upon you as once they did upon *Pharaoh.*

4. You

4. You may fear therefore continually day and night, and can have no assurance of your life, *Deut.* 28. 66.

And now poor unreconciled Soul, shall I once more reason with thee?

Are these things so? art thou an enemy to God, and is God an enemy unto thee? And art thou not only a poor, weak enemy, no way able to prevent falling into the hands of the living God, nor to deliver thy self out of his hands when fallen into it; but a secure enemy, also a fearless enemy, unapprehensive of danger, yea a provoking enemy, that hast time after time refused proffered peace? And is God an enemy unto thee? a potent, sworn, resolved, provoked, unavoidable, immortal enemy to thee? And are all his Actings against thee in a Hostile way? And will he grant none of thy requests, nor have any fellowship with thee? And are the Creatures waiting for a command from their great General to fall upon thee? And canst thou have no assurance of thy life, no not for an hour, no not for a minute? Is this thy case poor unreconciled Soul, what

what thinkeſt thou? Is this thy caſe? is this thy caſe? wilt thou not be at the pains to think a little? Lord what ails thee, that thou art not ſtartled, affrighted, ſinking into a ſwoun at the thoughts thereof? What, to be an enemy to God, and to have God to be an enemy unto thee? Is this nothing? a thing to be laid to thy heels and not to your heart?

1. Is it nothing to reject proffered peace and reconciliation with God? will it not bring upon thee double condemnation? Reader, I beſeech thee take thy Bible, and before thou read a line more in the Book thou haſt in thy hand, read *Mat.* 10. 12,13,14, 15. *Luke* 10.5, 6,10,11,12.

And now, Reader, what ſayeſt thou, is it nothing to be under this threatning? It ſhall be more tollerable for *Sodom* and *Gomorrah* in the day of judgment than for thee.

2. Is it nothing by thy ſtanding out & refuſing proffered peace with God, to grieve God, Chriſt, the Holy Spirit, Angels, & near and dear Relations, a Mother

it

it may be that bare thee, brought thee forth into the World, and nurſt thee up, who is in travel again till thou be at peace with God, is this nothing? Once more I beg of thee to take thy Bible and read *Mat.* 23.37. *Mar.* 3.5. *Mar.* 8.12. *Luke* 19. 41 to the end. *Zech.* 7. 11, 12.

What more ſhall I ſay unto thee poor unreconciled Soul, that refuſeſt proffered peace?

1. Is it not thy Saviour, thy Saviour for all that thou knoweſt, that thou ſtandeſt out againſt?

2. Art thou without reaſon, natural affection, and ſelf love, that thou ſtandeſt out againſt a Saviour, that thou runneſt from peace, and pardon, and life?

3. What harm will pardon, peace, reconciliation do thee?

4. Wilt not wiſh firſt or laſt that thou hadſt accepted of proffered peace with God? Reader, take thy Bible, read *Luke* 13. 24,25,26,27,28. Good Reader, ſay me not nay,; read what is written for thy good, for thy admonition.

5. Would it not be a day of gladneſs

to

God, Christ, Saints, Angels, and thy Relations and Acquaintants that fear God, if thou wouldest be perswaded to come in and be reconciled to God? for certain it would. Read *Luke* 15. 6,7,9. *Luke* 10. 21. *Cant.* 3. 11. *Ps.* 87. 5,6,7.

You will do very little for your souls, if you will not be at the pains to read and consider these few Scriptures, for their good.

Come, come, Reader,

6. Is it without a Providence that this Book was put into thy hands, and that thou hast had a heart to read it? sure not, I would hope that God intends thee good by it.

Good Reader, be willing to be saved,

To come to Christ,

To endeavour thy peace with God,

To set about the use of the means before prescribed,

To try what thou canst do to be at peace with God.

Come, wilt thou try, and use the means in good earnest? I will promise thee if thou wilt, thou shalt not want help; God Christ, his Spirit, good Ministers and People

People will help thee. See *Isa.* 41.10, 13,14. *Rom.* 8.26. *Ps.* 89.19. *Ps.* 72.15. *Ps.* 118.25,26.

Come, Reader, do I intreat thee to thy loss or hurt?

Is it not for thy good? *Hear it, I beseech thee, and know it for thy good,* Job 5.27.

Is it not great rich grace and favour that God doth offer to be at peace with thee?

And wilt thou receive the Grace of God in vain? God forbid.

In

In Memory of that very Religious Gentlewoman, Mrs. Anne Kyrl, *the Relict of Colonel* Robert Kyrl *of* Waford, *and Daughter of* William Sellwin *of* Matſon *near* Glouceſter, *Eſquire.*

Who having lived about 46 *Years, did ſweetly fall aſleep in Chriſt* March 30, *was decently interred* April 6. 1677. *and is at bleſſed reſt till Chriſts ſecond appearing, to awaken, raiſe, and glorifie her with himſelf for evermore.*

CONcerning our dear Friend departed, an Exemplar worthy imitation, I think I have warrant enough to ſay ſomething to her praiſe.

She was a Woman that feared the Lord, and ſhall ſhe not be praiſed? *Solomon* ſays ſhe ſhould, *Pro.*31.30.

She was a *Dorcas*, why ſhould not the Coats and Garments ſhe made be ſhewed? *Acts* 9.39.

Chriſt commended the Faith of the Centurion, *Mat.*8.10.

And of the *Syrophœnician* Woman, *Mar.*7. *&* *Mat.*15.28.

And

And the love and repentance of the Woman that ſtood at his feet behind him weeping, *Luke* 7.44, *&c.*

And what *Mary* the Siſter of *Lazarus* (*Joh.*12.3.) had done in pouring Ointment on his head, he ſaid *ſhould be ſpoken of throughout the world for a memorial of her*, *Mar.*14.9.

And for a Memorial of our Friend now ſweetly ſleeping in Jeſus, who had (as *Demetrius*) a good report of all, 3 *Joh.* 12. I may ſafely and boldly ſay,

1. That ſhe according to Gods promiſe looked for new Heavens and a new Earth. She looked to things not ſeen, and things that are eternal, 2 *Cor.*4. She *looked for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt*, *Tit.*2.13.

Yea ſhe looked for and haſtned unto the coming of the day of God.

2. Her looking for ſuch things made her diligent, induſtriouſly diligent, that ſhe might be found of Chriſt in peace, without ſpot and blameleſs, in a reconciled, juſtified and ſanctified eſtate.

She gave her mind, she set her self to be found in this estate.

She was instant in season and out of season about this.

In the morning she sowed her seed, and in the evening she withheld not her hand, *Eccles.* 11. 6.

She gave all diligence to add to her faith vertue, and to vertue knowledge, *&c.*

She gave diligence to make her calling and election sure, 2 *Pet.* 1. 5, 10.

She was not slothful, but shewed diligence to the full assurance of hope, *Heb.* 6. 11, 12.

And whatsoever she apprehended was commanded by the God of Heaven, she would diligently do it, *Ezra* 7. 23.

What more shall I say?

Her eyes were turned away from beholding vanity, *Psal.* 119. 37.

Her ears were swift to hear, *Jam.* 1. 19.

In her tongue was the Law of kindness, *Prov.* 31. 26.

Her hands were stretched out to the poor and needy, *Prov.* 31. 20.

Her

Her feet were ſhod with the preparation of the Goſpel of Peace, *Eph.* 6.15.

Her knees were bowed unto the Father of our Lord Jeſus Chriſt, *Eph.*3.14.

Her face was *Zion*-ward, *Jer.* 50. 5.

Her clothing was humility, 1 *Pet.*5.5.

Her ornaments a meek and a quiet ſpirit, 1 *Pet.* 3.4.

Her girdle ſincerity, *Eph.* 6. 14.

Her ſpeech was ſavoury, ſeaſoned Salt, *Col.* 4.6.

Corrupt communication proceeded not out of her mouth, but ſuch as might miniſter Grace to the hearers, *Eph.* 4. 29.

Her converſation was upright, *Pſ.* 37. 14.

Ordered aright, *Pſ.* 50. 23.

As became the Goſpel, *Phil.* 1. 27.

Without covetouſneſs, *Heb.* 13. 5.

Chaſte coupled with fear, 1 *Pet.*3.2.

Honeſt, 1 *Pet.* 2. 12.

Holy, 1 *Pet.* 1. 15.

Heavenly, *Phil.* 3. 20.

All her ſprings whence flowed theſe ſtreams were in God, *Pſ.* 87. 7.

Her confidence was not in the fleſh.

Her rejoycing was in Chriſt, *Phil.*3.3.

Chriſt was her All, *Col.* 3. 11.

Her wiſdom to direct her, righteouſneſs to juſtifie her, ſanctification to cleanſe her, redemption to ſet her at liberty, 1 *Cor.* 1. 30.

When ſhe was hungry his fleſh was her meat.

When thirſty his blood was her drink, *John* 6. 55.

When ſhe fainted he was her cordial, *Luke* 2. 25.

When ſhe fought with her ſpiritual adverſaries, he was her victory and triumph, 1 *John* 5. 4, 5. 1 *Cor.* 15. 57. *Rom.* 8. 37.

When ſhe failed, Chriſt was her Advocate with the Father, *John* 2. 1, 2.

In life he was her hope, 1 *Tim.* 1. 1.

In death he is her gain, *Phil.* 1. 21.

In the grave he will be her life and reſurrection. *John* 11. 25.

I think I may ſay of her as *Hezekiah* of himſelf, *Iſa.* 38. 3. That ſhe walked before God in truth and with a perfect heart, and did that which was good in his ſight.

And as Chriſt of *Nathanael*, *John* 1. 47.

Be-

Behold an Iſraelite *indeed in whom is no guile.*

Her dying words expreſt much of a Chriſtian indeed. To inſtance:

They expreſt,

1. Her expectation of a change: *I do not hope to live long.*

2. Her weannedneſs from the world and ſenſe of the badneſs of it: *For,* ſaid ſhe, *being fit to dye, 'tis the beſt time to dye in, and the worſt age to live in.*

3. Her lamenting after God; for ſhe complained of *unprofitableneſs under the means ſhe enjoyed, and of the want of former refreſhments.*

4. Her confidence in God: *For,* ſaid ſhe, *though I am a great ſinner, yet I believe I am a pardoned ſinner, and ſo have reſt and quiet.*

One ſaying to her, There is need of the Lords help: *Yea,* ſaid ſhe, *and God hath laid help upon one that is mighty, and by his ſtripes I am healed.*

One repeating that Scripture, *Pſ.* 116. 6. *The Lord preſerveth the ſimple, I was brought low, and he helped me. Yea,* ſaid ſhe, *the Lord will remember me in my low eſtate.*

Her thankfulneſs. *Bleſſed be God*, ſaid ſhe, *I have refreſhing though not reſt.*

At other times ſhe would ſay: *O the conſolations of the Lord are not ſmall things.*

6. Her prayerfulneſs. In her laſt fit ſhe ſaid: *Lord eaſe, Lord help; Pray, pray, pray.* And ſo whiles we were praying for her, ſhe fell aſleep.

Thus ſhe has given you an Example, as Chriſt did his Diſciples, *John* 13.15.

I will not call you to lamentation, but to imitation I muſt.

Not to lamentation,

Though ſome of you have loſt a dear Siſter.

And ſome of you a tender Aunt.

And ſome a faithful Friend.

And ſome a helper of their faith and joy.

And ſome an encourager in the ways of God.

The poor have loſt a viſitor and liberal benefactor.

And this Congregation a worthy member.

And ſhe her ſelf has loſt ſomething too;

too; ſhe has loſt her *Aſthma*, or difficulty of breathing.

Her pains, ſighs, and groans.

Her cold ſweats and fainting fits.

Her ſorrows and ſufferings.

Her troubles and temptations.

Her ſins and corruptions.

But what are her gains?

No tongue can expreſs, nor heart can conceive, what they are.

She has gained Heaven.

What eye hath not ſeen, nor ear hath heard, nor hath it entred into the heart of man, 1 *Cor.*2.9.

A Kingdom Everlaſting, *Luke* 12.32. 2 *Pet.*1.11.

A Crown of righteouſneſs and life, 2 *Tim.*4.8. *James* 1.12.

An Inheritance rich and glorious, *Eph.*1.18.

Incorruptible, undefiled, and that fadeth not away, 1 *Pet.*1.4.

She has gained fulneſs of joy in the preſence of God, and pleaſures for ever more at his right hand, *Pſ.*16.11.

An exceeding exceeding eternal weight of glory, 2 *Cor.*4.17.

The Beatifical Vision, *Mat.*5.8.

The immediate and full fruition of God and Christ.

An eternal life with God, and Christ, and Saints, and Angels.

And therefore I must not call you to lamentation.

But, as I said, to imitation I must.

Follow her as she followed Christ, 1 *Cor.*11.1.

Let her Vertues live in you, so shall she in some sense still live with you.

1. Look for such things as she did.

Look for new Heavens and new Earth.

Look to things not seen, and things that are eternal.

Look for the blessed hope and glorious appearing of, &c.

Look for and hasten unto the coming of the day of God.

2. Let the expectation of such things make you diligent in the use of means to be found of Christ at his coming in peace without spot, &c. in a reconciled, justified, and sanctified estate.

Give your minds, set your selves to be found in this estate. Be

Be inſtant in ſeaſon and out of ſeaſon about it.

In the morning ſow your ſeed, and in the evening withhold not your hand, *Eccleſ.*11.6.

Give all diligence, adde to your faith vertue, &c. 2 *Pet.*1.5.

Give diligence to make your calling and election ſure, 2 *Pet.*1.10.

Be not ſlothful, but ſhew diligence to the full aſſurance of hope, *Heb.*6.11,12.

And whatſoever ſhall be commanded you by the God of Heaven diligently do it, *Ezra* 7.23.

Turn away your eyes from beholding vanity, *Pſ.*119.37.

With your ears be ſwift to hear counſel and receive inſtruction, *James* 1.19.

In your tongues let the Law of kindneſs be, *Pro.*31.26.

Let your hands be ſtretched out to the poor and needy, *Pro.*31.20.

Let your feet be ſhod with, &c. *Eph.* 6.15.

Let your knees be bowed to your Father, &c. *Eph.*3.14.

Let your faces be *Zionward*, *Jer.* 50.5.

Cloath

Cloath your ſelves with humility, 1 *Pet.*5.5.

Adorn your ſelves with meekneſs and a quiet ſpirit, 1 *Pet.*3.4.

Gird your ſelves with ſincerity, *Eph.* 6.14.

Let no corrupt communication proceed out of your mouth, &c. *Eph.*4.29.

Order your converſations aright, *Pſ.* 50.23.

Let your converſation be as becomes the Goſpel, *Phil.*1.27.

Without covetouſneſs, *Heb.*13.5.

Chaſte, coupled with fear, 1 *Pet.*3.2.

Honeſt, 1 *Pet.*2.12.

Holy, 1 *Pet.*1.15.

Heavenly, *Phil.*3.20.

That it may be ſuch,

Let all your ſprings be in God, *Pſ.* 81.7.

Have no confidence in the fleſh, *Phil.* 3.3.

Rejoyce in Jeſus Chriſt, *Phil.*3.3.

Let Chriſt be your All, *Col.*3.11.

Your Wiſdom to direct you, your Righteouſneſs to juſtifie you, your Sanctification to cleanſe you, and your Redemption

demption to ſet you at liberty, 1 *Co.* 1. 30.

When your Souls are hungry, let Chriſts fleſh be your meat.

When thirſty, let his blood be your drink, *John* 6. 55.

When you faint in a day of adverſity, let Chriſt be your cordial, *Luke* 2. 25.

When you fight with your ſpiritual adverſaries, look to Jeſus for victory and triumph, 1 *John* 5. 4, 5. 1 *Cor.* 15. 57. *Rom.* 8. 37.

When you fail, look to Chriſt your Advocate with the Father, 1 *John* 2. 1, 2.

In life let Chriſt be your hope, 1 *Tim.* 1. 1.

In death be confident he will be your gain, *Phil.* 1. 21.

And in the grave your life and reſurrection, *John* 11. 25.

Thus pace after this bleſſed ſoul departed, your near and dear Relation, tread in her ſteps, and then ere long where ſhe is you ſhall be alſo.

Where's that? I doubt not to ſay in Paradiſe, Luke 23 43. *In* Abrahams *boſom,* Luke 16. 22. *In Heaven with Saints and Angels,* Heb. 12. 22, 23. *With God in Chriſt Jeſus, which is beſt of all,* Phil. 1. 23. An

AN APPENDIX TO THE *Foregoing Diſcourſe* BY WAY OF Caution and Exhortation.

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1. BY *way of Caution.*
Take heed leſt Chriſt at his coming find you,

1. *With nothing but leaves on you, as that Figtree,* Mar. 11. 13. *was, leſt you be curſed, and it be ſaid unto you as* Mat. 25. 41. *Depart, &c.*

2. *Without fruit, as that Tree was,* Luke 13. 7. *leſt you be cut down and caſt into the fire.*

3. *Without Oil in your Veſſels, as the fooliſh Virgins were,* Mat. 25. 3. *leſt the door be ſhut againſt you,* v. 10.

4. *With works not perfect before God,* Rev. 3. 2.

5. *Smight-*

5. *Smighting your fellow-ſervants, as he,* Mat. 24. 49. *leſt you be cut aſunder, and have your portion appointed you with Hypocrites.*

6. *Eating and drinking with the drunken,* Mat. 24. 49, 50, 51.

7. *Idle, ſlothful, and not improving your Talents,* Mat. 25. 25, 26. *leſt you be caſt into utter darkneſs, where ſhall be weeping and gnaſhing of teeth,* v. 30.

Take heed therefore, leſt Chriſts coming ſuddenly, as Mar. 13. 36. *find you thus,* viz.

With nothing but leaves,
Without fruit,
Without Oil,
With works not perfect,
Smiting your fellows,
Eating and drinking with the drunken,
Idle, drunken, not improving your Talents.

Do not make ſlight of this Caution I beſeech you.

2. *By way of Exhortation.*

Be diligent, that you may be found of Chriſt at his coming.

1. *Watch-*

1. *Watching. For blessed are trhose Servants whom the Lord when he cometh shall find watching, whether he come in the second watch, or in the third watch, and find them so,* blessed are those Servants, *Luke* 12. 37, 38.

2. *In Christ, not having your own righteousness, which was* Pauls *desire, Phil.* 3. 9. That I may be found in Christ, not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith.

3. *Written in the Lambs Book of Life:* For whosoever shall not be found written in the Book of Life, shall be cast into the Lake of Fire, *Rev.* 20. 15.

4. *Established, unblameable in Holiness before God. This was part of* Pauls *prayer for the* Thessalonians, That their hearts might be established unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his Saints, 1 *Thes.* 3. 13.

5. *Sanctified wholly in Spirit, Soul, and Body. So also prays the Apostle for the* Thessalonians, The very God of Peace san-

ſanctifie you wholly, and I pray God your whole Spirit, Soul, and Body, may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt, 1 *Theſ.* 5.23.

6. *Patient. To this S.* James *exhorts*, Be patient, Brethren, unto the coming of the Lord, which draweth nigh, *James* 5.7,8.

7. *Waiting for his coming, which was the commendation of the* Corinthians, They waited for the coming of our Lord Jeſus Chriſt, 1 *Cor.* 1.7.

8. *Looking for and haſting to it, according to the counſel of S.* Peter, 2 Pet. 3.12.

9. *In peace without ſpot and blameleſs, as in the Text.*

Be diligent thus to be found at the coming of Chriſt, ſo ſhall you be bleſſed, Luke 12.37,38.

And ſo ſhall you have confidence, and not be aſhamed before him at his coming, 1 Joh. 2.28.

FINIS.